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AN  
**A N S W E R**  
TO  
ISAAC PENNINGTON, Esq.

HIS BOOK ENTITLED,  
**‘OBSERVATIONS ON SOME PASSAGES OF  
LODOWICK MUGGLETON’S INTERPRE-  
TATION OF THE 11th CHAPTER OF  
THE REVELATIONS.’**

ALSO, SOME PASSAGES OF THAT BOOK OF HIS  
ENTITLED,  
**‘THE NECK OF THE QUAKERS BROKEN.’**  
AND IN HIS LETTER TO THOMAS TAYLOR.

Whereby it might appear what Spirit the said LODO-  
WICK MUGGLETON is of, and from what God his  
Commission is. As by what authority his Spirit is  
moved to write against the people called Quakers.

---

*Written to inform those that do not know the Antichristian spirit of false  
Teachers, in these our days,*

**BY LODOWICK MUGGLETON.**

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WRITTEN IN THE YEAR 1669.

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London :

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And Re-printed in the Year 1831, by R. BROWN, 26, St. John-street, Clerkenwell.

ANALYSIS

ISAAC PENNINGTON, Esq.

THE BOOK CONTAINS

OBSERVATIONS ON SOME PASSAGES OF  
LODOWICK MUGGELLON'S INTERPRE-  
TATION OF THE 14th CHAPTER OF  
THE REVELATIONS.

ALSO SOME PASSAGES OF THAT BOOK OF HIS

REVELATIONS.

THE BOOK OF THE QUAKERS WRITTEN.

AND IN HIS LETTER TO THOMAS TAYLOR.

Whereby it might appear what Spirit the said Lodo-  
wick Muggellon is of, and from what God his  
Commission is. As by what authority his Spirit is  
moved to write against the people called Quakers.

Written to inform those that do not know the Antichristian spirit of this  
Interpretation, and their own minds.

By LODOWICK MUGGELLON.

WRITTEN IN THE YEAR 1699.

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THE

## PREFACE

TO

ISAAC PENNINGTON, Esq.



*IT may be you will blame me for giving you that title, being a Quaker. It is the same you have given yourself formerly when you printed books, and it was always my nature to give every man his birth-right in temporal things, but in spiritual things I am much like unto Jacob, subject to steal away the blessing from my brother Esau: so that I can now truly give honour to whom honour belongs, and tribute to whom tribute doth belong. Or thus, I have learned to give God the things that are God's, and Cæsar the things that are his: so that I know that title is your birth-right; for I knew your father many years ago, when I was a zealous Puritan; in those days your father was Lord Mayor of London: I had no acquaintance with him, but by sight I knew him; but as for yourself I do not remember I ever saw you in my life; I do remember several letters of yours to John Reeve, and of his unto you, some are yet to be seen; and this I say your language was then very high, only it was groundless; and I suppose you had no faith in what you writ yourself, if you had, sure you would not have left that high language, and have fallen to the silly Quaker's principles, where there is neither head nor foot, bottom, nor top. For if you Quakers did lay down what principles, or points of doctrine is of absolute necessity for people to believe, let them be few or many, then people would know what the Quakers faith and doctrine is; there are a multitude of people that are Quakers, and*

*have respect to them and hears them at their meetings, but know no more why they should believe the Quakers, nor what doctrine they ought to cleave unto, than a child of eight years old.*

*You did express in a letter to John Reeve, these, or the like words as follows: 'Who knoweth' say you 'the vast Spirit of the Lord which taketh all things into itself. Certainly,' say you, 'heaven and hell were at union in the root. Thence,' say you, 'they come, thither they shall return again.' This was an high language, but it was the depth of satan that is the depth of reason, the devil's imagination; it is as much as to say, that God and devil were friends in the root, though there be some difference between them here in their fruit; one brings forth good fruits, and the other bringeth forth evil; but the vast Spirit of the Lord taketh the evil spirit to itself again, as you imagined at that time from whence it came: 'for' say you, 'thence they came, thither they shall return:' so that by consequence, the spirit of reason, the devil, came out of God and shall return into God again: This is the foundation of the Quaker's faith; but it was not set to be made public to all, but I perceive your mind is changed to bring forth better fruit now than you did then; yet the root of your spirit I perceive is the same, and doth think that your spirit of reason came out of God, and so it shall return to God again. But I say, no; your spirit never came out of God neither shall it return to God again, no, nor see God to eternity; and as for your travels towards the Holy Land in the days when you were a Puritan, which you speak of in the latter end of your book. I do approve of your experience in that condition very well, for it is much like the experience which I had myself when I was a Puritan, so called, my experience was great in that way, it would be too large a volume to tell what I suffered in my mind, whilst I was an hearer of the Puritan Ministers: yet I was always kept from actual sin from my childhood to*



*this day; for if I had been guilty of actual sin, God would never have chosen me to be his Messenger; but I speak no more of that here. I see that your spirit hath moved you in the behalf of the Quakers, to write against the revelation of the Spirit of God; for you ought and are bound to believe the revelation declared by us the witnesses of the Spirit, as you are the Scriptures; for we have the same authority for our doctrine, as the prophets and apostles had for that they writ; and our commission is from the same God, and there is as true and deep things declared and revealed in that interpretation of the 11th Chap. of the Rev. you so despise, as in the Scripture, and things of a more high nature, and giveth more satisfaction to those who understand and believe them, than the Scripture doth. There were several other books written by us the witnesses of the Spirit, which you make no mention of, as if you had never seen them: as first, a Transcendant Spiritual Treatise. Secondly, a Divine Looking Glass. Thirdly, the Mortality of the Soul. Fourthly, the Interpretation of the whole book of the Revelations. Fifthly and lastly, a book called, a Looking Glass for George Fox the Quaker. That would have informed you of many of those things you spake of in your book, and have shown you how God may be said to fill heaven and earth and to be infinite, and what the nature of infiniteness is; but perhaps you have not seen them yet; but you have undertook to pick at a few things in those books you have read over, to write against those things you have writ against, in the Neck of the Quakers broken, which hath been writ against by the Quakers over and over again, by Richard Farnsworth, and George Fox. That Looking Glass to George Fox, is an answer to more places in that book, than you mention. Sure you Quakers do not know one another's mind, nor what one another writes. I did expect to have had a great volume from you Quakers, in answer to that Looking Glass, but the Quakers were so many of them damned, and some of them gone out of the body, that they could*

not find out a man that was able, that was not under the sentence but yourself. So that they have laid the burden upon you it seems; but there is nothing in your book which I expected, seeing you were not under the sentence of this commission before. I shall give some answer to it for the satisfying of others more than for myself; if you had read the Looking Glass for George Fox, you might have saved yourself a great deal of labour; for all those things and a great deal more did George Fox write against in the Quaker's Neck Broken, and Thomas Tylor's letter; you did but go over the same things again which your brethren hath gone over already, and though I have answered sufficiently already to those things you write against me, more than any man in the world could do at this day; yet because you are one of the most eminent writers, thought to be of the Quakers now alive, excepting George Fox, your father, who is the head of you all. I will trouble myself so far as to give answer to those things that are needful, to inform the reader more than I have written already, lest it should be said by you Quakers that Isaac Pennington writ such a book against Muggleton that is unanswerable; therefore in as brief a manner as I can, I shall say as follows.



# AN ANSWER

TO

ISAAC PENNINGTON, Esq.

**Muggleton's Words.** THE law is not written in the seed of faith's nature at all, but in the seed of reason's nature only; and that the spirit of reason in man is the devil.

**Pennington's Observation.** To this he saith, 'The sum of the law is even to love God above all, and our neighbour as ourself; and this love which is the sum of the law, God writeth in the hearts of his spiritual seed.'

**Mug. Words.** Is this a good answer to the above-said? Let any sober man judge.

**2. Mug. Words.** That saying of the devil was true, when he said to Christ, 'All the kingdoms of the earth are mine.'

**Pen. Observ.** He saith, 'The earth is the Lord's and the fullness thereof;' and saith 'The devil hath no right in it;' and saith, 'God himself is judge,' and quotes 'Psalms lxxv. 7. Daniel iv. 2, 5.'

**Mug. Words.** Is this a sufficient answer, that the kingdoms of this world is not in the devil's hands; for God's kingdom is above the stars, and the devil's kingdom is here upon earth; though God created this kingdom of the earth, yet he it gave into the hands of the devil to be the governor of it.

**3. Mug. saith,** 'There never was no enmity between the person of the serpent, and the person of the woman; but the enmity which lay between them was in the two seeds.'

**Pen Observ.** 'Is not' saith he, 'the enmity as ex-

pressly placed by God, between the serpent and the woman, as between their seeds; I will put enmity between thee and the woman, and between thy seed and her seed,' Gen. iii. 15.

Mug. Words. Is not here a poor answer? let all sober people judge.

4. Mug. Words. In Page 21 he saith, 'that now God himself is not capable to dissolve himself into seed or nature as he was before.

Pen. Observation, saith he, 'Is God changeable, is he one thing to-day and another thing to-morrow? and can he be any more than what he was yesterday? his God may be so; but,' saith he, 'the true God is not so. I the Lord change not;' and saith, 'his nature, his seed, his life, his spirit, his power is the same for ever.

Mug. Words. What a weak observation is this of a wise man; cannot I prove by Scripture that God doth change, and hath changed several times when his own will moves him unto it; that is a true prerogative power that can change when he will, and not change when he will.

5. In page 21 Mug. saith, 'that the two seeds they were spiritual bodies, which were called by the revelation of Moses two trees.'

Pen. Words. 'O the depth of imagination from the spirit that giveth imaginations to them, and will receive them,' and saith, 'he that is taught of God never learned thus.'

Mug. Words. Here he begins to creep towards the sin against the Holy Ghost, in that he judgeth the pure truth revealed by the spirit and revelation of faith, which is God's own divine seed and nature, to be deep imagination and deceit, as may be seen in page 41 of his book.

6. Mug. saith, 'Knowledge proceedeth from life and hath wisdom in it.'

Pen. Observations. 'The living knowledge doth; but,' saith he, 'there is a knowledge which comes, not



from the true wisdom, nor doth convey life, but death; and saith, 'such is the knowledge he hath from his God,' and saith, 'It poisons and corrupts the mind.'

Mug. Words. Here he hath crept a little further towards the sin against the Holy Ghost.

7. In page 4 Pen. saith, 'That Mug. declares by revelation, that Moses acted his commission of the law in the person of the Tree of Knowledge of good and evil; in the form of a man.'

But saith Pen. 'Doth not he call this tree the serpent?' and saith, 'Had Moses his commisssion from the serpent? Every one that is of God,' he saith, 'will say no.'

8. Mug. saith, 'It was the serpent tree that tempted Adam.'

But, saith Pen. 'The serpent tempted Eve to eat of the fruit of the tree.'

9. Mug. saith, Moses acted as a God in the person of the Angel, or Tree of Knowledge of good and evil.

But, Pen. saith, 'Moses was faithful in all his house; and a servant,' and saith, 'Nor did he act in the person of the serpent, for the serpent was the devil, and was out of truth long before Moses's time,' and saith, 'Who can bring a clean thing out of an unclean, or an holy commission out of the devil.'

10. Mug. saith, 'The law of Moses is just and good, and doth enlighten reason to do as he is done unto, and not as he would be done unto.'

Pen. saith, 'If Christ may be believed, he saith otherwise; for he saith, All things whatsoever ye would that men should do to you, do you even so to them; for this is the law and the prophets,' Mat. 7. 12.

Also in page 5. Pen. saith, 'That God gave man reason in his creation, and made him reasonable. Also he speaketh against the interpretation, Revelation 12. And saith, 'That the law is not trodden under foot by the commission of the spirit, or the righteousness of the law, which signifies the moon should be trodden under foot by the righteousness of faith and the gospel of Jesus Christ, called the sun who had the moon under his feet.'

11. In page 27 of the Revelations, Chap. II. Pen. abuses and belies the true meaning of the words, as if I did affirm that none of the prophets were commissioned to write Scripture; when as it is altogether to the contrary, as my words following will clear the sense; for in all my writings I have justified all the prophets to be pen men of holy writ, in their time, more than any, but reason the devil, will pick and quibble at words, and take a place that will serve for his purpose, and leave the rest in obscurity that will clear the matter.--- This the Quakers do more than any other people whatsoever, because they are more Antichristian spirited than any other.

12. Mug. saith, 'As for what I have written concerning the infinite vast great Spirit that doth not know itself, it is a pure truth and plainly and clearly opened at large already in that book of Revelations 11.

Pen. Words. 'Here,' saith he, 'is dark imagination indeed,' and saith, 'He that cannot read in the Spirit, let him read that place, Isa. xl. 12 according to the plainness of the letter, and see if God can be less than infinite and incomprehensible.

Mug. Words. Here is another step to the sin against the Holy Ghost; he creepeth towards damnation by degrees; likewise the reader may see how Quakers can read in spirits if there were no letters nor words; but if any can read in spirits what they were before the world was as you skilful Quakers can, then such may read in the letter of the Scripture, as in Isa. xl. 12.

13. In page 8 Pen. rehearseth my words, where I say death being the first-born of the law, it went forth as a conquerer of all life both in God and man.

Observe what Pen. saith to this, 'The law,' saith he, 'is holy, just and good, and bringeth forth only that which is holy. Sin,' saith he, 'is not of the law, but against the law, and the wages of sin is death, yet,' saith he, 'neither sin nor death could conquer the life of God; for,' saith he, 'God's kingdom is an everlasting



kingdom, which sin, nor death, nor hell could ever conquer; that life which Christ did give up, none took from him as a conqueror, but he laid it down freely at the requiring of the Father, knowing his glorious power was able to restore and raise it up again.

Mug. Answer. Here Pen. hath shewed his gross ignorance of the strength of the law, and of the conquering power of sin and death, and how that death did conquer, and get victory over the life of Christ for a moment; and that life of Christ that was conquered by death for three days and three nights, it was the life of God, or the Godhead life, else Christ could not be God as well as man; neither could all the fulness of the Godhead dwell in Christ bodily, as the Scripture saith; neither do we read in Scripture that the Father did require any such thing; but Christ said of himself, 'He had power to lay down his life of himself and power to take it up again, and whosoever believed in him he would raise him up at the last day. Here was no help required of the Father in that great work, neither could any lay down his life and take it up again, but the Godhead life only; but sin as I said in that book brought death upon all mankind, and upon the life of God also; but by the Godhead life quickening again, he hath got power over death; so that his own image even the children of Adam, shall not be kept under death in the grave, not eternally, but he will raise them up at the last day to eternal happiness with himself.---Nay, the seed or children of the serpent, as most of you Quakers are, shall not be kept under death in the grave, but shall be raised at the last day and shall be cast into a living death, where many of you Quakers and others, shall never die, nor never live in comfort to eternity; for it shall be a living death and a dying life, always dying and yet never dead; then will death be conquered, when death is cast alive into the lake of fire, then will that saying of Scripture be fulfilled. 'O death I will be thy death;' for the punishment of death's

death, will be a living death, or a death that always lives in misery; if any hath understanding in these secrets, let him understand, and it will be for his good.

14. Mug. saith, Eternity did become time: and time shall become eternity again.

Pen. saith, 'Eternity did never become time, but is unchangeable in its nature, spirit, life, and being for evermore.

Mug. answer, Here the reader may see the black darkness that lieth upon the antichristian Quaker's spirit; for the Quakers do say, they were in Christ before the world was, but since the world was, the body of Christ hath been seen by multitudes of people, as the scriptures are full to prove, and it is believed now by those that look for benefit by the visible body and blood of Christ that was crucified. Now I would ask Pen. the Quaker, (seeing his eternal spirit clothed itself with a pure natural body) whether God cannot change; for you may see by the scripture, that God became flesh, and dwelt amongst men. Now I think none of you Quakers will say, that God was clothed with flesh before the world was, therefore God did change when the word was made flesh, and that flesh was in time, and that flesh is meat indeed, and that blood was and is drink indeed, to every one that truly believeth the flesh of Christ to be the flesh of God, and the blood of Christ, to be the blood of God, then it is meat and drink indeed, as I shewed in all my writings.

Here the reader may see that eternity became time, for that body of flesh was not eternal before the world was, and this body of flesh is now become eternity again; because the eternal God, who was a spiritual body from eternity, laid down his spiritual he had from eternity, in the womb of a virgin, and changed into a pure natural body, in all things like unto man, sin only excepted, this is the great mystery of God manifested in flesh, which the scriptures are full to prove, and several places of scripture do prove that God can, and doth change,



when his glory doth move him to it; so that it is a true saying of mine, 'That eternity became time, and time became eternity again.'

Pen. page 12. saith, 'That the immortal nature of Christ could not die.' He is woefully troubled here to make it out, yet in a lame manner he says somethnig of it for he overthrows himself; for saith he, 'I am the resurrection,' saith Christ. Now if Christ be the resurrection and the life, he must needs be God, he poureth out his soul unto death; then the Godhead life suffered death. Yet the Quakers saith, The life of Christ did not die, but left the body of Christ to suffer; for saith he 'The life and power of the father, which dwelt in, and was revealed through the body, died not with the body, but remained alive to raise the body.' This is right anti-christian, that denies the power of Christ's Godhead, who said, 'He had power to lay down his life, and take it up again;' as I said before. But I perceive Pen. believes that the Godhead spirit, or life that was in Christ, slipt out of the body as he was suffering death, and left the body to suffer all, and after he was buried, the Godhead spirit or life might enter into the body, and raise it up again.

This is a pretty juggle, and little benefit shall any man find by the death of Christ, if his Godhead, life and spirit slipped out and suffered nothing, but left the body to suffer without any life in it, then it cannot properly be said, that Christ died or was offered up through the eternal Spirit; or that his soul was heavy unto death, or poured out his soul unto death as the Scriptures doth abundantly prove, but he that hath any true light in him, may see by what light the Quakers are led and guided, even the absolute spirit of Antichrist in these last times. Also it is an infallible truth that the Quaker's ministry have not received the same spirit as the prophets and apostles had, not in no measure at all, but the Antichristian spirit of reason, the devil, they have received in a great measure.

Pen. saith, page 17. 'The Quakers keep from griev-

ing God's Spirit, much more from sinning the great unpardonable sin against it.'

Mug. reply. Yet in the next place he sinneth that unpardonable sin, in these words, page 8. 'Oh! cease deceit, for shame be silent; thy cursing is manifested too narrow;' also you say in the same page, 'But he hath manifestly in these things, as in several others also discovered himself to be a false witness, and,' say you, 'a false witness can never be a true judge.'

'Nay, alas,' say you, 'his judgment is of and like his spirit, which manifestly is not of God, and his knowledge,' say you, which he holds forth, leads not to God, nor to life, but to the chambers of hell and death.'

Pen. saith, 'That the sum of the law is love, even to love God above all, and our neighbour as ourself.'

Mug. reply, The sum of the law, which is love in one thing, and the law written in the seed or nature of reason is another.

Page 3. Pen. saith, 'The earth is the Lord's, and the fulness thereof. The devil, saith he, hath no right to it, and said, God never gave it to him.'

Answer, That God hath given the kingdoms of this world into the devil's hands, I shall prove.

Page 3. Pen. saith, 'The enmity is as exactly placed by God himself, between the serpent and the woman, as between their seeds.'

Answer, That the enmity between the serpent and the woman, it was properly placed by God in the two seeds, else the persons of the seed of the serpent, and the persons of the seed of the woman, would never have joined themselves in copulation, as they have ever since the sons of God looked upon the daughters of men, and saw that they were fair, and they went in unto them, and begat giants. These daughters of men, were the daughters of Cain, who was the serpent himself, and the sons of God were the sons of the seed of the woman. Yet the persons of these two did like one another very well, but their seeds and natures did not agree, but were always at enmity.



Pen. saith, page 3. 'Is God changeable, is he one thing to-day, and another thing to-morrow.'

Answer. That God is capable to change his person and mind; that I shall prove, he hath both changed his own spiritual body into a pure natural body; and that he hath changed his word and his mind several times, I shall prove by Scripture.

Pen. saith, page 4. 'In the feeling sense and experience he knoweth the two seeds.'

Answer. It is necessary you Quakers should feel, that is, have the sense of feeling; for I am sure you Quakers are more stone blind in spiritual matters than any professors, and cannot see the true light of life eternal no more than the Sodomites did see where Lot's door was, for the two angels had smote them blind. So have we the two witnesses of the Spirit, smote you Quakers blind in the knowledge of the Scripture, and what God is; so that you may feel after the door of heaven, but I am sure you shall not see the door of heaven, no more than the Sodomites did Lot's door.

Pen. saith, page 4. 'Had Moses his commission from the serpent; surely,' saith he 'every man that is of God will say, no.'

Answer. Moses acted his commission in the person of the serpent, before the serpent was cast down from heaven upon this earth, that pure law was written in the serpent angel's nature before his fall; and Moses being chosen of God to be a law-giver, he gave forth that pure law of the serpent's seed to practise and walk by here in the state of mortality, even that law that was written in the serpent's seed and nature before its fall; and the law written in his seed was also pure. And Moses may be said to act as a God, in the person of the reprobate angel, or tree of knowledge of good and evil; in that he gave forth a pure law, that was written in the serpent's nature before his fall, for the seed of the serpent to walk by, now the serpent is fallen and become mortal; therefore it is said in Scripture, 'that

the law was given by the dispensation of angels (meaning Moses,) so that Moses did act his commission in the person of the serpent angel before his fall; as is more largely opened in the interpretation of the 11th of the Revelations you speak against.

Pen. page 5, seems to contradict that saying of mine, that reason, or the law of reason, is to do as he is done unto, not as he would be done unto; against this he pleads the words of Christ, 'Whatsoever you would that men should do to you, do you even so to them.'

Answer, These words of Christ were a new law, which was written in the seed of faith's nature, the seed of Adam, and not in the angel's nature, nor in the law of reason; for the law of reason speaks on this wise, and so doth the law of Moses say, 'An eye for an eye and a tooth for a tooth; and thou shalt love thy friend, and hate thine enemy.' This did Christ say was of old time (meaning Moses) and the law of Moses which he gave to Israel. But, saith Christ, 'I say unto you, resist not evil, if one smite thee on the one cheek, turn to him the other.' And when it has been said of old, thou shalt love thy friend and hate thine enemy. Christ said, love thine enemy, and such like sayings of Christ, which the law of Moses, nor the law of reason, did not bind men to, but the law of Christ is the law of love. or law of faith, differing from the law of reason, or the law of Moses, like unto a new law God would write in the hearts of his people. and cause them to walk in his statutes; that was to believe in his apostles doctrine of Christ's death, resurrection and ascension, it was not the old law of Moses made them to believe the apostles doctrine, but the new law of faith written in their hearts made them to believe. So it was the new law of Christ gave to those that had power to receive it, they could do as he advised them to do, and had power to become the sons of God, even as many as believed in his name. But I see Pen. cannot distinguish between the new law of faith, from the law of reason, the old law, they are both one to the Quakers.



Pen. saith, page 6. 'See if God can be less than infinite, and incomprehensible, and saith he, 'He that knoweth the nature and spirit of God, knoweth God to the eye of reason.

Answer, That God is infinite and incomprehensible, I do acknowledge, but not without a body; for the seed of faith doth comprehend God also, now it is life eternal, to know, if a man cannot comprehend God, he cannot know God. Indeed if God were a formless, bodiless Spirit as the Quakers do vainly imagine, then God could not be comprehended indeed, neither by faith, nor by reason; but the seed of faith doth know God is infinite, and can comprehend him, because he hath a body of his own, his wisdom, power, and glory are indeed incomprehensible, both to faith and reason, and his ways are unsearchable, and past finding out; but he himself may be comprehended by the seed of faith, and known in his form and nature, as at this day by many; for we know what the nature of infiniteness is. But Pen. doth not know what the nature of infiniteness is, so doth not know what God is; for there never was, nor never will be any such infinite Spirit without a body of his own, as the Quakers do vainly imagine.

Pen. page 8, saith, 'The body of man is not the Tophet, or Hell, but,' saith he, 'Tophet is that whereinto the souls and bodies of the wicked are to be cast.

Answer. Those that I have cursed shall never be cast into any other Tophet or Hell, but their own bodies, the which shall be that Tophet, where the spirit of reason, the devil in you, shall burn in your bodies, being barred up close prisoners in your bodies to eternity, and you shall find no wicked in your Tophet, but your own souls in particular. You shall have every one of you despisers, a Tophet distinct of yourselves; you shall not go one to the other, but every one of you shall abide in his own Tophet, his dark spiritual body to eternity.

Pen. saith, page 9, 'Eternity did never become time,

but is unchangeable in its nature, spirit, life and being,' as he saith.

Answer. That eternity did become time, and did change itself into time, nay, the eternal nature, spirit, life, and being of the eternal God became changeable, which will appear thus, as in John i. 1. 'In the beginning was the word, and the word was with God, and the word was God.' 2nd verse, 'The same was in the beginning with God.' The 3rd verse, 'All things were made by him, and without him was not any thing made that was made.' The 4th verse, 'In him was life, and the life was the light of men.' And in the 14th verse, 'And the word was made flesh and dwelt amongst us.' And here the reader may see that eternity became time, and changeable, for this word that was in the beginning was with God, and the word was God, and all things were made by this word that was in the beginning is called Him; and in Him is life, and the life is the light of men; and I think there is none that professeth the Scriptures that will deny this word in the beginning to be any thing else but God who is eternal; for who should have life in himself, and give light and life to men, but the eternal God; for by him were all things made that were made, and without him was not any thing made that was made; therefore the word spoken of by John, in the beginning, must needs be the eternal God: yet we read that this word became flesh, and God manifested in flesh; the Scriptures are full to prove God to be made flesh, pointing to Christ's body of flesh; so thus the flesh of Christ was that word that became flesh, which word was with God, which word was God, and this God was made flesh, and dwelt amongst men here upon earth. Now will you Quakers say, that eternity did not become time, or that God could not change. You may see that God had no body of flesh in the beginning, nor from eternity: yet you may see if you are not stone blind, that God became pure human flesh in time, sin only excepted. So like-



wise, see 1 Tim. iii. 16. where it is thus written, 'Without controversy great is the mystery of godliness, God was manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, and received up into glory.' Here you Quakers if you were not stone blind, might see and understand, that eternity became time and that God became flesh, or God was manifested in the flesh, even in that pure flesh of Christ, which the apostles did witness unto. Now will you Quakers say, that God had a body of flesh, or that flesh of Christ was from eternity? if not then God did change his eternal Spiritual body into a pure natural body of flesh and bone, which was visibly seen by the natural eyes of man, and handled by the hands of man, and by Thomas after he was risen again; and this visible flesh of Christ was God manifested in flesh; this was the faith of the apostles and saints, they preached unto in their time.

Now I ask you Quakers, hath not God been changed in this thing, and hath not eternity been changed into time? how should God be manifested in the flesh, or God be made flesh, if he could not change when his own will moves him to it.

So Colos. 2. and 9. verses, The Apostle pressing them to beware of philosophy, and vain deceits, which is not after Christ, for in him dwells all the fulness of the Godhead bodily. Now if all the fulness of the Godhead, bodily dwells in Christ's body of flesh (as the word doth imply) what need any man look any further to find out God, than to the body of Christ, there is all the fulness of the Godhead there, in that body of Christ to be found truly, and known, and no where else; there is the infinite spirit, light, life and power, that created all things, and gave light and life unto men; this is the faith the apostles preached, and it is the faith of us the witnesses of the spirit, and that which we teach. But you Quakers will have all these texts of scripture in a mystery, so that there is no reality in your mystery of iniquity, for you will say, God is manifested in your flesh, and

that you are bone of his bone, and flesh of his flesh, and that the fulness of the Godhead, being a great vast spirit without a body, dwells in every Quaker's body, and in all bodies else; and the life of every creature is the life of God, and so the life of God dwells in every man's body, and in every man; this is indeed the Quaker's mystery of iniquity, in these last times, in opposition to the mystery of God manifested in flesh in the single person of Christ, declared by us the witnesses of the spirit.

How a prerogative power can change, and repent when it will; and how a prerogative will not change, nor repent, when it resolves it own will not change, nor repent, and such is the nature of infiniteness; for that which is infinite hath a prerogative power, and is above all law, and may give laws to his creature, which he knows his creature cannot perform, and if he please, may forgive his creature that punishment due for the offence, and if he will inflict the punishment upon another creature, whose offence may be less than the other he pardoned, who shall gainsay it? for who shall strive against his maker, or reply against a prerogative power, this is infinite? and above all law, who can bring glory to his own prerogative justice, in punishing his creature for sin, which he knew the creature could not avoid, and hath raised to himself an increase of honor and glory by his mercy he shewed to the other, he pardoned and forgave, who committed a greater offence than the other. This is a true infinite prerogative power which is in God, and not in any creature whatsoever; this power have I submitted myself unto, and have found mercy, and blessed and happy are all those that do as I have done in this; Numb. 23. 19. It is said, 'God is not a man that he should repent, hath he said, and shall he not do it,' Sam. i. Chap. 15. 11. verse, it is said, 'It repented God that he had set up Saul to be a king.' And in the 29th verse it is said, 'The strength of Israel will not lie, nor repent, for he is not



a man that he should repent,' Gen. 6. 6. 'It repented the Lord that he had made man on the earth, and it grieved him at his heart; for he said, 'It repenteth me that I have made them. The Scriptures are full of such expressions, that sometimes God did repent of that which he had made, and of those punishments which he had threatened, and at other times he would not repent of what he had set up, or made for destruction, nor repent nor revoke the punishment he had threatened against such an offence, the Scriptures are full to prove; as in Mal. iii. 6. 'For I am the Lord, I change not, therefore ye sons of Jacob are not consumed.' Also you may see Gen. xxii. and the 1st verse, how God tempted Abraham to offer up his son Isaac, and gave him a command to do that which was against nature and reason.---You may see in the 12th verse, God changed his mind and said, 'Lay not thy hand upon the lad, neither do any thing unto him.' Here you may see God's command to Abraham was a mere temptation in God, for the trial of Abraham's faith, and God seeing his faith would have performed God's commands, even against nature and reason, God changed his mind and would not suffer him to do that which he had commanded him to do. So that it may be clear that God doth tempt man when his will moves him to it, and when he will changeth his mind; this doth belong to the prerogative power of God, and who shall reply against it; for this ought to be observed, that though God hath a prerogative power to tempt man for the trial of his faith, or otherwise, yet man ought not to tempt God, because God made man to serve and obey him, and not to tempt his maker; for in so doing he becomes a devil, that tempts the Lord his God; for there never was, nor ever will be, that ever did, or ever will do, to tempt the Lord his God, but man only.

Therefore, James 1st saith, 'Let no man say, when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man.' The

meaning is, that evil minded men do tempt God ; but their temptation do not prevail with God to consent unto them as they do in evil men ; neither doth God tempt any man to the evil of lust, theft, murder, or any such like evil which proceeds out of the evil heart of man, but every man is tempted when he is drawn away of his own lust and enticed. For there is a great difference in God's tempting of man and man's tempting of God ; for the one is the Creator and the other his creature, who ought to serve and obey his Maker. Do not you Pen. see that Paul contradicts your assertion of Christ his being the seed of Abraham after the flesh, Rom. ix. 8. He contradicts that saying in the 3rd and 5th verse, the words are these, 'They which are the children of the flesh are not the children of God, but the children of the promise are counted for the seed. Now if the children of God be not the children of the flesh of Abraham, then Christ cannot be said to be of Abraham's seed according to the flesh. For though the Jews were the seed of Abraham, yet they were not all counted the children of God, of whom Christ came, to whom the promise was made or did belong unto. -- Therefore it is said, 'They are not all Israel that are of Israel ; but because the Jews came in general out of the loins of Abraham, the apostle Paul could not distinguish which were the children of Abraham, after the flesh, or the children of Abraham after the promise ; but as he seeth the seed of faith arise in them so he knew them to be the seed of Abraham by promise, and so the children of God ; and this seed of faith in Abraham, was that seed Christ took upon him, and not the nature of angels which is the seed of reason. But Paul not knowing how many of these Jews, nor every particular person that should believe, or that was of the seed of faith, he spake in general to them all, that they were Abraham's seed according to the flesh ; but yet makes a distinction that those that were unbelieving, were never the better for being Abraham's seed, they



were but the children of the flesh of Abraham, they were not children of the faith of Abraham, nor children of the promise of whom Christ came. So that Christ taking the seed of Abraham, and the faith of Abraham upon him, he clothed that faith or seed, with pure flesh and bone; and in this sense Christ may be said to come of Abraham after the flesh and no otherwise.

Pen. page 11, Speaks against interpretation of scripture from men without, may easily be deceived, but saith, 'That kept not the anointing within, may easily be deceived.'

Page 14. Pen. saith. 'Mind reader what is the reason he revileth us above others, meaning the Quakers; but because he saith, 'We stand most in the way, because we cannot receive him as a law-giver.'

Answer. Your saying is true, you do stand most in the way, and are the most and greatest fighters against the true God of any, and your antichristian spirit doth stand most in the way of any other people; therefore I have cut down so many of you Quakers, in less than seven years, with the two edged sword that is put into my mouth, and it would have been well for you, and many more of your brethren, if you had received me as a law-giver, as Moses was a law-giver, and all those that received him so, were happy in so doing; in being obedient to the law-giver; but on the contrary, those people in his time, that did not receive him as a law-giver, but were rebellious against him and his laws, were they not plagued by Moses, if he spake but the word, the ground opened its mouth and swallowed up the rebellious and disobedient. And do you Quakers think to escape now? What I have said for your rebellion, a despising a personal God and me his messenger; for if you had received me you should have received him that sent me, the true Christ. And do you think that Christ within you shall deliver you Quakers from that curse I have pronounced upon you. Nay, I know hell will open its mouth and swallow you up alive, according

to the words and sentence I have passed upon you Quakers, as the ground did open its mouth and swallow those that rebelled against Moses, and then you shall know that God has made a mortal man like yourselves, a law-giver, and shall think you are damned for nothing else but for your disobedience to this law-giver you have so much despised.

Pen. saith, page 19, 'God is not known by the description of words, of the earthly wisdom, but of his own feeling spirit and life.'

Answer. What pretty tricks the Quakers have, they can know God by feeling, without seeing or hearing of words of the earthly wisdom. I marvel there are so many Quakers speakers, they are but earthly words they speak to the people, earthly men; why do not you Quakers go all a feeling after Christ, and let outward words and seeing and hearing alone? for you Quakers do feel that you were in Christ before the world was, and you do feel that you were in the light before darkness was indeed. You may very well be suffered to feel after Christ, the light of heaven; for I am sure you see neither of them, neither have you ears to hear the truth when it is declared unto you and if you could not feel neither, your case would be sad indeed; for this commission of the Spirit hath smitten the Quakers stone blind in spiritual matters, as the Sodomites were smitten blind in the natural, by the two angels that came to Lot's house; so that the Sodomites did feel after the door, but could not find it, because they could not see. So it is with you Quakers in the spiritual, you feel after the truth, and true knowledge, and after the door of heaven, but the Lord's two messengers have smote you blind in the Spirit, so that you cannot see, but have left you to feel after the door of heaven, but you shall never find it, nor get to it, no more than the Sodomites did Lot's door.

Pen. saith, page 22. 'The bow of the Quakers abides in strength, and the hands of their arms have been made strong.'



**Answer.** To this, I say, their arms have been made strong against the temporal persecutions, which hath made them to increase and multiply, the sufferings of the Quakers by temporal persecutors, have mightily increased their number, and many fall to the Quakers, because of their sufferings, but can no more give a reason of the Quaker's faith and doctrine, than a Parrot, nor so much as as a Parrot can in words, though a Parrot hath no reason in him, yet he will speak better reason than many Quakers can; but this commission of the Spirit hath broken your bow in pieces, so that your bow hath little strength in it now, and your hands are become feeble and hang down, many of your valiant captains are cut down and fallen, neither are you like the people you were at first, their power and witchcraft fits are mightily abated; you Quakers can hardly now produce a witchcraft fit in you, which formerly the power of witchcraft was strong in the Quaker's people, then their bow was strong witchcraft power, but now it is made weak, and your hands feeble, by the power of two men sent from God, the true God, the Man Christ Jesus. I confess you Quakers do, as it was said of Israel, increase as the sand on the sea shore, yet but a remnant of you shall be saved. And though you have multitudes that are Quakers amongst you, and when one is cut down, another is set up in his room; so that you Quakers will never want a ministry while the world do last; for if men may take up the ministry from the light within man, I am sure there never will want labourers in the vineyard; for there are too many sent forth by the light within man in these our days already as there was in Jeremiah's time, by the powers of the nation without man. And this I say, though you Quakers have defied my God of five or six foot high, and bid him stand forth, and see if he be able to defend himself and me from the stroke of their great and dreadful majesty, who hath neither form nor substance of his own, which they call God; yet this I say to you people

called Quakers, if there were as many of you as would stand six abreast, between York and London; yet I myself, which am but one man and there is not another, nor never will be, with the help and faith I have in that God, who is in the person of a man of five or six foot high, whom you Quakers have defied, shall be too hard for you all, and cut you down, even as the uncircumcised Philistines were destroyed, and scattered before David, when he slew ten thousand to Saul's one thousand; so have many of your champions and valiant men been slain by the two-edged sword of the Spirit, from that little God who is but the stature of a man, and the rest of you will be scattered in your principles, as chaff before the wind. This I know will come to pass among you Quaker's people.

Pen. proves, that God abides in himself; from that saying, God spake to Moses when he went to the Israelites in Egypt, God saith, I Am hath sent thee to them. Did the Israelites, or any Quakers in these our days, know ever the more what God is in his form and nature, or how he abides in himself for reading those words? No but now I do clearly see, that saying of the prophet Isa. justified in these my days, as it was in Christ's time, that God hath blinded the eyes of all you Quakers, and made your ears deaf as adders, and hardened your hearts, lest you should believe the true doctrine of Christ's death, resurrection and ascension, declared by the two last prophets and witnesses of the Spirit, and be converted and saved, as many can witness at this day; indeed you Quakers have eyes and see not, and ears, but hear not; you have hearts but understand not. The Lord made your hearts fat with a conceit of a light of Christ within you; and this I plainly see, and know that the Quaker's people are to finish the mystery of iniquity, or the mystery of Babylon, in opposition to the mystery of God declared, and will be finished by us the two last witnesses of the Spirit. And further, I have seen and do know, that the wrath and vengeance of



this personal God have fallen upon you Quaker's people more than upon any others, and his vengeance will yet fall upon you Quakers, more than any other, even in this life, besides your damnation hereafter; because you Quakers have defied the living personal God, even Christ Jesus, who is now in the form of a man in heaven, in the same stature, height and bigness, as he was when he was on earth, which is judged to be about five or six foot high; this God have several of you Quakers defied, even as Goliath did the God of Israel, when David slung a stone into his forehead; so have several of you Quakers defied and trampled, as they said, and bid him stand forth, if he be able to deliver himself; these things I have in writing to shew from you Quakers; as for this thing I ask, hath the stone of God's vengeance smote the foreheads of your eminent Goliaths; for defying the living God in the person of a man, and more of you will feel his stroke e'er long, and perhaps may come to public view hereafter, that the generations to come may see what a wicked principle you Quakers own.

Pen. page 20, saith, 'O thou despiser, reproacher, and belier of the work of God in the hearts of his Children.' Because I have discovered the true righteousness that cleanseth the Quaker's hearts, and their perfection they glory in; as may be read in Thomas Taylor's letter sent unto him.

Pen saith also, 'I am not yet cleansed from lying lips; for' he saith, 'he doth own the death of that body, which the Father prepared for his Son, which suffered without the gates of Jerusalem.' See here the gross darkness of the Quaker's principles, that a wise man hath shewed himself more dark in this point than the rest of his brethren. I ask, did that body of Christ suffer death without life or soul? Did that body do the will of his Father, without life or soul? Are bodies capable to suffer the pains of death without lives? is it not life that suffers pain? Is it not the soul that sins

shall die? What benefit shall any man receive by the death, or suffering by Christ's body without the gates of Jerusalem, if his soul and life did not suffer and die. But I know the Quaker's juggle; you look upon the Spirit that was in Christ's body to be the Spirit of God, and that guided that body in all righteousness, and did assist his body with wisdom and strength, till the body was brought to a tree to be crucified; but when the nails was struck into his hands and feet, the Spirit of God that had comforted, and had strengthened him before now slipped out of him, and left the body to suffer alone. Is not this the faith of you Quakers, you are ashamed to own it openly, but I am sure it is your very principle of faith. You own in secret amongst the most knowing Quakers, but the ignorant simple multitude doth not know what the Quakers' principles of faith are, no more than a child doth.

Pen. page 21, saith. 'The Quakers bow abides in strength, and the hands of their arms have been made strong.' I say no, your bow is broken, and made weak by the commission of the Spirit; how many of your eminent Quakers have fallen by the edge of the sword of the Spirit put into my mouth, and your antichristian spirit destroyed to your everlasting shame and confusion. Indeed you have a great many shatter-brained people, who are laden with sin and ignorance, that fall in amongst the Quakers, and knows no more what the Quaker's principles are than a child, as beforesaid.

Pen. saith, page 21. 'If any man preach any other God than he who is created anew in the true light; death and destruction, and the curse are his portion from the hand of the Lord.'

Answer. You Quakers preach another God, which did not create the worlds, a God without a body; when, as the Scripture saith, speaking of Christ which hath a body, 'By him the worlds were made, and without him was not any thing made that was made.' Therefore the curse belongs to you Quakers; indeed it has laid



hold upon many of you already, for preaching another God than what the prophets, apostles, and we the witnesses of the Spirit have preached and believed.

Pen. saith, page 21, 'Now, O people, any of you that reads this man's writings, (meaning me,) and admire them, saith, what Spirit are you of? What do you feel in you? not the truth, I am sure, saith he, but that in you, that must perish and come into death.'

Page 22, he saith, that he 'certainly knows that the knowledge and notions which he holds forth, are not pure nor able to cleanse the heart of any that receive them.' Also he saith, 'O wait on God, that you may be enabled by him rightly to distinguish between receiving notions concerning God and Christ, for deceit may enter in at the one, but cannot at the other; and after a little rambling about the feeling power, which he calls the power of God, received from him, saith 'Here his enemies and deceit are at an end;' yet knows not what God is, nor by what power the Quakers' hearts are cleansed, nor what they are cleansed from; neither doth the true God live in the hearts of the Quaker's people at all, for they have no faith in the true God, to purify or to cleanse their hearts, no more than the Heathens have, only the law written in their hearts, as I have shewed in the Looking Glass to George Fox; for what power hath the faith of a Quakers in his God, or what holiness is in a Quaker more than a Heathen.

Pen. page 22, concludes with a kind of prayer for me; yet his prayer is more blasphemous against the Holy Spirit that sent me than all the rest of his book, his words are these, 'First,' saith he 'notwithstanding all that he has done against the Lord, and his dear people,' (meaning the Quakers.) Secondly he saith, 'That he might examine wherein he hath provoked and sinned against the Lord, that the Lord should thus leave him, not only to be deceived himself, but to become head, or root of deceit to others, and so bring the blood of many souls upon him, which will be his burden and

'misery in the day of the Lord upon him;' and saith, 'When the Lord shall rebuke him for blaspheming his name, his light, his spirit;' and saith, 'shall justify in the sight of men and angels, those to be his heritage, and everlastingly dear unto him,' (meaning the Quakers,) and saith, whom he hath reproached, misrepresented, and cursed to eternity. But,' saith he, 'they are gathered by God into the blessed seed, which he knoweth not.

100 Answer. I have examined myself, and do know, and am very well satisfied, that I have done nothing against the Lord, nor against his people, but have been faithful in the commission of the true God, as Moses was faithful in all his house, so have I been these seventeen years; I have not been partial in all my judgments; I have pronounced upon men and women, let them be high or low, rich or poor, if they have come under the sin against the Holy Ghost, as near as I can, I never let them escape the curse and sentence; I minded not whether they were righteous otherways or wicked, let that be to themselves; if they did well according to the outward law, the righteousness of it would be rewarded in this life; and if they did ill, sin would lay at the door of conscience without my judging them; for I never condemn any man or woman for any other sin, but for the sin against the Holy Ghost only; as the Quakers' people have committed that sin more than any others, for which cause I have cursed so many of them; so that I certainly know that the Quakers' people are none of God's dear people; but this I perfectly know, that the generality of them are the seed of Cain, that wicked one, and there is never a Quaker I have cursed shall escape that curse, for I know you Quakers are fallen from that traditional and outward faith, which we Puritans, thirty years ago did profess. But the Ranters and the Quakers are those spoken of by Paul, that should in the last times fall away from the faith of Christ without men, which Paul and the rest of the apostles did preach



to a Christ within men, a mere allegory and antichrist; for the Ranters were the first that fell away to the mystery of iniquity and their practice was nothing else but iniquity, according to their doctrine; so you Quakers have taken up the doctrinal part of the Ranters, but left their practice; and because the Quakers practice is not so wicked and vile, they grow so proud and conceited of their outward righteousness, as if they were more holy than others, when as they are more antichristian and enemies to the true God than any others. Also I say further, that if the Lord hath left me (as you say) to be deceived myself and to deceive others, then I say, as I have said in all my writings, both in the Quakers' Neck broken, and in that called a Looking-Glass for George Fox, and in other letters to several Quakers; I say, let the curses I have pronounced upon all you Quakers, and others let them be upon my head, and you shall go free.

Further, I say, if I have deceived any man or woman, of their salvation, or in the saving of their souls, in the day of the Lord, then let their blood be upon my head. Nay, if I have not been an instrument to save the souls of many, and to bring them out of darkness into God's marvellous light, then I say let their blood be required at my hands; I do expect no mercy from the God of truth in this matter, if I am a false prophet and deceived myself, and have deceived others.

But if I be true, as I know I am, as sure as the divine nature of God can make a man, sure, how then will you Isaac Pennington, and all the rest of your Quaking brethren and sisters do to escape that curse I have pronounced upon you for your sin against the Holy Ghost, in speaking evil of the things you know not.

First, you have called the revelation of the true Spirit, a deep imagination and deceit.

Secondly, you have called that wisdom and knowledge revealed by God's true messenger, saying, 'It doth not convey life, but death;' and that it poisons and corrupts the mind.

Thirdly, the opening of the revelation concerning that infinite vast Spirit that doth not know itself, this Pennington saith, is dark imagination indeed.

Fourthly, he saith, 'O cease deceit, and for shame be silent; thy cursing is manifested too narrow.' And that I have discovered myself to be a false witness; and that the knowledge I hold forth leads not to God, but to the chambers of hell and death.

Fifthly, he saith, 'O thou despiser, reproacher, belier of the work of God in the heart of his children,' (meaning the Quakers' people.)

Sixthly, he saith, 'Thou art not yet cleansed from lying lips.'

Seventhly, that the doctrine declared by this commission of the Spirit, 'are notions, devices, and deceits. Nay, the head or root of deceit.'

Eighthly, that I shall be 'rebuked for blasphemy.'

Now out of your own mouth shall you be judged, even from your own hand writing, for you have written what was in your heart, and now the proof whose God is the true God, your God or my God; if the true God be an infinite Spirit without a body, or which cannot die; or whether my God, the man Christ Jesus, who hath a body now of his own, who is both God and man in one single person, who did die and hath redeemed me, and many more with his blood, who is distinct from angels and men, and from all other creatures. I say, in the same spirit and power as Elias spake when he was upon earth, if his God whom he served was God, then let fire come down from heaven and burn up the sacrifice in the sight of the people; but if Baal be God, let him bring fire from heaven, without putting natural fire to the sacrifice, and all Israel shall serve and worship Baal. So say I, if the Quakers' God or Christ within them, be able to deliver them from that curse I have pronounced upon them, from a commission from my God without me, and distinct from me, even the man Christ Jesus, as beforesaid. I say, then let it be wit-



nessed upon me, and all those that believe the doctrine of the true God, declared by me ; else let all the speakers of the Quakers, who have deceived many people with their great God, that cannot be known nor comprehended ; I say, let them be cut off from the face of the earth. I have known several of them cut off in these six years time, and shall see many more of them cut off this earth before I depart this life, besides their eternal damnation hereafter ; but I know you Quakers will believe nothing but what you see with your natural eyes, except you were served as Elijah served the priests of Baal, to cause four hundred of you to be cut off at once, visibly in the sight of other people ; but I know there is more than four hundred, or four thousand either, of you Quakers, that will suffer the vengeance of eternal fire hereafter, for despising this personal God who died, and did rise again by his own power, and me his messenger ; but because it is to be hereafter or after death, you make slight of it, and think there is no such thing as the resurrection of the dead with bodies ; for I know you will say, as they did in Paul's time, ' With what bodies shall the dead rise ? ' Paul answered, ' With bodies as God shall give them ; ' every seed its own body, the seed of reason which you call the light of Christ within you, shall rise a dark spiritual body, who did not believe that God could not, or would not raise them again ; so likewise the seed of faith shall be raised spiritual bodies, light and swift able to ascend at their pleasure, every seed its own body, in that the seed of faith did believe when on earth, that God could and would raise it up at the last day, and give it a spiritual body, like unto himself.

I have viewed your book seriously over, and find that you have not been so wrathful and fiery as others of your brethren has been ; you have been more moderate than many of them have, but I perceive your faith, doctrine, principle, and God is the same as the Quakers' is ; also you have brought yourself within the sin

against the Holy Ghost, as well as others, in that you have despised and spoken evil of the revelation of the Spirit, and the doctrine declared by us the witnesses of the Spirit. You have spoken evil of that God that sent us, even the man Christ Jesus, above the stars in heaven; in that you have spoken evil of the Revelation declared by me, and you have utterly denied yourself of any benefit by the death of Christ; for you say the Godhead Spirit of Christ did not die; therefore no virtue nor eternal life can be had for you by his death.

Now I shall name your words and passages in your book which make up the sin against the Holy Ghost.

First, you have called the revelation of the true Spirit, a deep imagination and deceit.

Secondly, you have called that wisdom and knowledge, revealed by God's true messenger, saying, it doth not convey life but death, and poisons and corrupts the mind.

Thirdly, you say, it is dark imagination indeed.

Fourthly, you say, O cease deceit, thou hast discovered thyself to be a false witness, and that my knowledge leads not to God, but to the chambers of hell and death.

Fifthly, thou sayest, O despiser, reproacher, belier, thou art not yet cleansed from lying lips.

Sixthly, you have called the revelation of the Spirit, notions, devises, deceits, and head and root of deceit.

These I have viewed, and considered, and find these sayings of yours to be the sin against the Holy Ghost, a sin which God will not forgive.

And, inasmuch as God hath chosen me, his messenger to be the judge of blasphemy, against the Holy Ghost or Spirit.

Therefore in obedience to my commission from God, for these wicked sayings aforesaid; I do pronounce ISAAC PENNINGTON, Quaker, cursed and damned, soul and body from the presence of God, elect men and angels, to eternity.



Now do you see, whether your God, who moved you to write against me and my God, can deliver you from this curse I have passed upon you, by a commission from a God that did die, and is alive again, and behold, he is alive for evermore.

I give not judgement upon you out of any malice or hatred, but had rather you had been quiet, and still as you have been many years since you wrote to John Reeve; neither can you say that I gave sentence against you at uncertainty; therefore you can plead no excuse for yourself; for if you had not written to me, against me, and my revelation, I should have let you alone; for I never did judge any man or woman till they did judge me first, in one kind or other; either they judge me to be a blasphemer, liar, deceiver, false prophet, deceit, deluder, or delusion; with other words of judging, before ever I give my judgment upon them. It is a marvellous thing you should be so in love with the Quakers' doctrine, that you will venture the sentence of eternal damnation upon their principles, and sandy foundation.

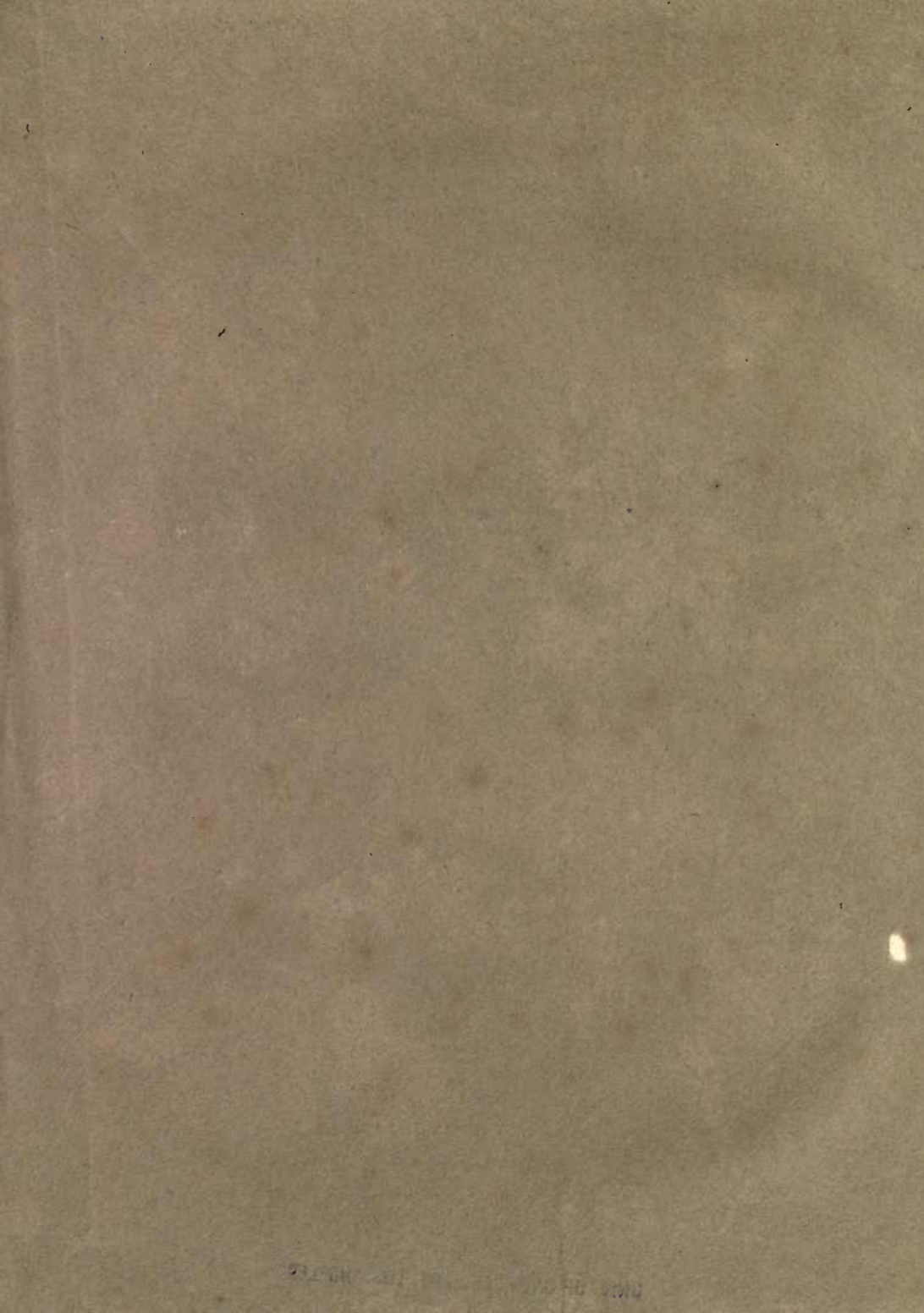
FINIS.

How do you see, whether your God, who moved you  
to write against me and my God, can deliver you from  
the curse I have passed upon you, by a commission  
from a God that has made me alive again, and behold,  
he is alive for evermore.

I give not judgement upon you out of any malice or  
partiality, but whether you had been quiet, and still as  
you have been many years since you wrote to John  
Hewer, whether can you say that I gave sentence  
against you as uncertainty; therefore you can plead no  
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the Quakers' doctrine, that you will venture the sentence  
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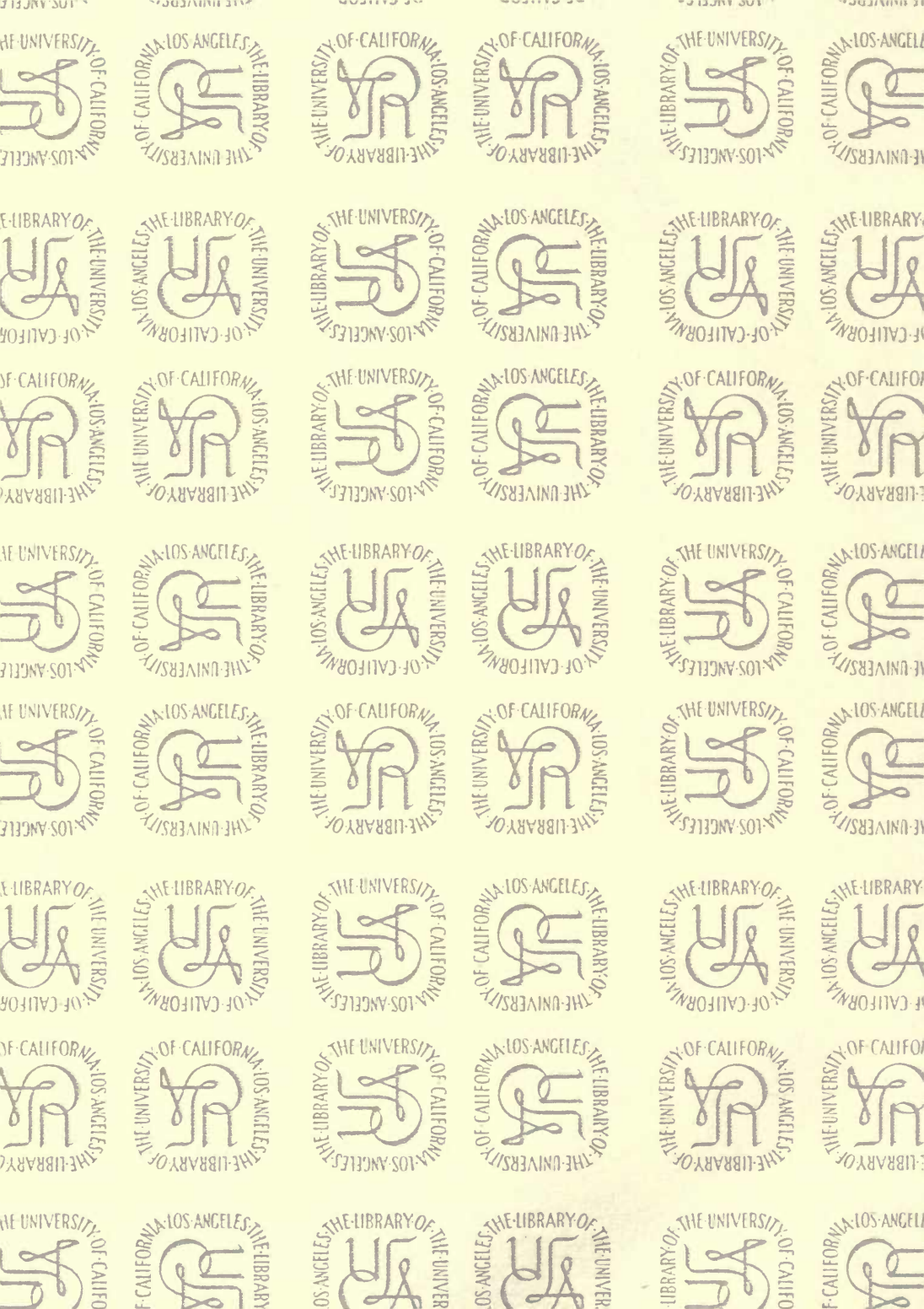


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